THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

IN A FRIENDLY WAY.

When a man ain't got a cent, an' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the tear-drops start,
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,
With its cares an' bitter crosses; but a good world, after all.
An' a good God must have made it—leastwise, that's what I say,
When a hand rests on your shoulder in a friendly sort o' way.

—James Whitcomb Riley.

PACIFIC Theological Seminary

THE PACIFIC

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The Study of Spiritual Truth.

To study spiritual truth by the letter is, as we have seen, vain and foolish. Our English Bible is, perhaps, the greatest masterpiece of the English language for magnificence and greatness of expression, yet even it is partly unable to cope with the spiritual truths which lie enshrined in it. How can imperfection and frequent uncertainty of expression fitly describe what is so gloriously and everlastingly perfect? Students of the Bible and preachers of the gospel should keep this carefully in mind, and should be guided, not by the letter, but by the spirit. What is this? It is to discover, so far as we can, what the thoughts really were as they proceeded, warm and glorious, from the infinite mind of God, and ere they entered the refractory and debasing medium of language at all. This is no easy task, and it is evident that the progress we shall make, and the success we shall attain, will be very moderate indeed, but the direction our minds take is evidently good and supremely wholesome, for the simple reason that it is a spiritual direction. Yet there have been men who have gone by the letter, and their foolish action has been rewarded by entire disappointment and total failure to reach God's truth. The Pharisees were so unwise as to go by the letter, and as a natural consequence, their religion, instead of elevating them and bringing them nearer to God, became a cesspool of moral and spiritual corruption, and brought down on them our Lord's fearful denunciation. We see the same thing repeated in the Romish Church, and later still, in the Ritualism which is now desolating the Church of England.

The Way of Cigarette Smokers.

"Do you know where little boys that smoke cigarettes go?"

"Yes'm; back behind our stable uster be the safest place, but mom's onto it now!"—Columbus Press-Post.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 7, 1904

OUR PATTERN.

"Could he both keep and give?
Himself for us he gave.
He needs must die for love,
Himself he could not save.

"So, who would save must give,
Nor think himself to gain.
Who would make others live
Must spare nor love nor pain."

THE REWARD OF DOING WHAT ONE CAN DO

They who do what they can do are worthy of recognition and reward. Christ regarded this rule or law when he said concerning the woman who anointed him with the alabaster box of precious ointment, "She hath done what she could," and when he said: "Wheresoever this gospel shall be preached, in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." He gave recognition to this law also when he said of the widow who cast her mite into the temple treasury that she had given more than all they who had given quite richly from their abundance.

It is related of Robert Barrett Browning, son of the famous poet, that when to his lace factory in Venice there came a crippled old woman of eighty years, and nearly blind, with a sorry piece of lace on which she had been working for three months and the superintendent asked him what they should do about it, should they pay her for it? the reply was unhesitatingly, "Pay her for it; pay her for it. She has done the best she could."

This is not the way of the world usually, but it is Christ's way; and some time it will be the world's way, for the world is to be Christ's world.

The Apostle Paul, writing to the Philippians, lamented that he had no one to send to them who would care for them, inasmuch as all were seeking their own, not the things which were Christ's. Self-seeking is in the world today; but there never was a time when men and women saw so plainly as now that it doesn't pay, and that it is godliness which hath the promise of the life that now is as well as of that which is to come.

An old German taxidermist, so runs the story, had just built for himself and wife a fine and costly residence when a fire broke out in his city. But while his own mansion was being threatened by the advancing flames a friend found him battling to save an orphan asylum in another locality. When for the second time this friend rushed to him and told him there was yet time to save his own house if he turned his attention to it, the old man paused long enough in the smoke and flame to say, "That house is not my house any longer. I traded it to God for this. This house is full of children."

Men are coming to learn, the world over, more and more every day, that the spirit which characterized the old German taxidermist is the only life-giving spirit. God has created the soul for himself, and it is restless till it rests in him.

Helen Hunt Jackson voices the sentiment of every heart in its sane and sober hours when she says:

"If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us on earth, will not have been in vain.

"The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
It on that day of days the angels tell
Of me, 'She did her best for one of Thine.'"

Some one, looking out on the peoples who sit yet in darkness, says:

"The restless millions wait
That light whose dawning maketh all things new;
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?"

It is a solemn question. It is a question which with good reason we all may put to ourselves in every relation and work in life, remembering that every day is a judgment day.

One of the ways of advertising California at the State headquarters during the National Republican convention at Chicago was by the dispensing of wine to all callers who cared to partake, and many small bottles of the beverage were given out as souvenirs. It is far from the right thing for the representatives of a political party composed to considerable extent of people who do not look on the wine-cup with favor to turn the party headquarters into a "free-for-all" saloon.

THE OAKLAND TRIBUNE AND THE CONGREGATIONAL MINISTERS.

The Oakland Tribune makes reply to our recent editorial concerning its criticism of the action of the Congregational ministers, who, in ministerial union a few weeks ago, expressed preference for the Hon. Thomas R. Bard for the United States Senate. The Tribune says that it may have been in error in some of its statements, and states that the point it desired to make is that "it scarcely comports with the legitimate functions of clergymen to actively engage in politics as such." A further statement is: "For instance, the Pacific would be likely to express disapproval in case an assemblage of Catholic priests were to declare in favor of a particular candidate and announce an intention to labor in promoting his candidacy." No, the Pacific would not object to any such thing, unless it were done simply to further the interests of Roman Catholicism. We should be very glad, indeed, to see the Roman Catholic clergy declaring themselves in favor of men of such character as the Hon. Thomas R. Bard, and this without regard to church affiliation. It would be one of the most auspicious signs of the times. If Mr. Bard were a Roman Catholic, it would make no difference in our advocacy of his re-election to the United States Senate.

The Tribune, after being corrected as to Mr. Bard's church relations, says: "It is quite beside the point that Senator Bard is a Presbyterian—Congregationalism being only a milder form of Calvinism than Presbyterianism." The only inference that can be made from this is that, in the opinion of The Tribune, the Congregationalists who desire Mr. Bard's re-election desire it because he is a Calvinist. We said in our former editorial that The Tribune was both amusing and ridiculous in the circus which it was conducting. In this it reaches the acme of the ridiculous and absurd. President McKinley was not a Calvinist, and yet he had no more ardent admirers and supporters than among the members of the Calvinistic churches. We are indeed surprised at The Tribune in that it should make so bad a break as this. It is another evidence that clergymen do not blunder so much in politics as some of the secular papers do when they come to discuss church affairs.

And now, that the Congregational ministers may not be misunderstood, let it be said again that they are not actively in politics. So far as expression was made at the recent Monday meeting, there can be no question that all in attendance were of the opinion that the best interests of California and of the nation demand Mr. Bard's return to the United States Senate. There was no concerted action, and there will be none. But if by a word here and there they can help to shape public sentiment for the bringing about of that result, there is no doubt that, by many of them, the word will be uttered. The word of The Pacific to every minister is, in effect, that they can not do better for the nation than by urging the election to office of such men as the Hon. Thomas R. Bard, and every effort to advance the candidacy of men of integrity, that does not lead to a neglect of the regular work of the ministry, is a work that makes for righteousness. It is not possible for the earnest, consecrated man of God, whether in the ministry or out of it, to have too much part in politics. It is never the participation that is objectionable; it is the manner of participation. And surely it is no commendation of politics to the best young men of the state when secular papers do all they can do to keep ministers from taking part in the selection of a man to represent California in the United States Senate. It is to be hoped that not only ministers, but all Christian people, will let their voices be heard for the man who will do the best for the state and nation at Washington; and that man, we have no doubt, is the Hon. Thomas R. Bard.

The Religious World.

The Rev. Dr. Bradford remarked to our English brethren, at the recent anniversary in London of the Colonial Missionary Society, that if they were building up the British empire for its own sake, they were recreant to Jesus Christ. Slowly, but surely, he said, the world is becoming one, and one nation surely the world sometime is to be; and the capital, said Dr. Bradford, will not be London; neither will it be New York, nor St. Petersburg. It will be the little Dutch town on the Hague.

At the recent meeting of the Congregational Union of England and Wales, the Rev. W. C. Jones gave the greetings from the Congregational Union of New South Wales, and stated in his address that there would soon be only two churches in all Australia—the Roman Catholic and the Protestant. He said that in that country people were refusing largely to recognize all minor distinctions, and that the movement for the union of Presbyterians, Congregationalists and Methodists was making rapid progress.

Statistics show that divorces are proportionally more numerous in the United States than in any other country. Between 1870 and 1890 the ratio of divorces to marriages nearly doubled. Among the cities having a large number of divorces are San Francisco, Kansas City, Chicago, Denver, Cincinnati, and Indianapolis. Kansas City has a divorce for every four marriages, and San Francisco follows as a good second. Evidently there is every reason that the churches should take a firm stand and declare themselves unequivocally against the divorce evil.

The "London Examiner" reports the Rev. Dr. A. H. Bradford, Moderator of the Congregational National Council, as speaking as follows in London recently concerning Henry Ward Beecher "There is now in existence documentary proof, of which Henry Ward Beecher himself had perfect knowledge while he lived, absolutely clearing his memory from every aspersion; and the man who could hold in his hands the evidence that would have cleared his name, and refused to use it because it would hurt those who were near to him, is a man whom the world might well remember, not only for his matchless eloquence but for his magnificent character."

A pastor of one of the Congregational churches about the bay says that during his vacation he read The Pacific with far more care and thoroughness than for some time before, and was especially impressed by the amount of good reading matter which it contained. There was something of value in it, he says, for every one. These are encouraging words, and we place them alongside the following: "Please send us bill for what we owe you, and stop the paper, as we are taking so many papers now." The problem of publishing a religious paper on the Pacific Coast rests in the fact that a large number of the church members do not

recognize any responsibility resting on them for its maintenance. Ask them about it, and they will say that the paper is needed; but it is in far too many homes the first to be dropped if the decision is that something must be dropped. Doubtless, this paper isn't as interesting and as valuable as some others are, but it is indispensable in our church work, and has enough interest and value to commend it to every Christian home.

Considering, in his address at the recent meeting of the Congregational Union of England and Wales, the problems before the Church, the Rev. C. S. Horne said that the Church must show that unselfishness can devise better things for mankind than selfishness can. In way of elaboration, he continued: "I noticed in that very interesting book that has been so much referred to, the article by Mr. Masterman, who gives his strong endorsement to what Mr. Charles Booth also says, that the ordinary way of the churches of trying to make some impression upon the masses is not business. You have got your flaring saloons with all magnificence of attraction; you are trying to fight them with little, musty, pokey mission rooms, supremely uncomfortable to sit in, with what our educational friends call an atmosphere. And you expect that the mass of the people, the mass of the uneducated people, religiously, will be diverted from the door of the magnificent saloon owing to the tremendous attraction of these mission halls that you have built. I say to every business man here, it is not business.; and you know it is not business." Hearty applause followed this utterance.

The Rev. Robert F. Coyle, D.D., pastor of the Central Presbyterian church of Denver, has accepted a position as member of the Board of Trustees of Colorado College. Dr. Coyle is closely connected with the movement for higher education throughout the West, and was moderator of the generaly assembly of the Presbyterian church last year. He is known widely on this coast, through his successful pastorate of several years in the First Presbyterian church of Oakland. Colorado College has made great progress during the last few years. It has now eleven stone buildings, and its last building, Palmer Hall, is one of the finest in the country. It has a strong faculty and a high standard of scholarship. The entrance requirements are now sixteen "units," a unit being a course covering a school year of not less than thirty-five weeks, with four or five periods of at least forty-five minutes each a week. Colorado College stands strongly for Christian education, and it is an interesting fact that in the student body the Presbyterians far exceed any other denomination in numbers. Although the institution is nominally Congregational, it is undenominational, rather than denominational.

"The church paper is not a secondary agency in the work of the church," says the Wesleyan Christian Advocate. "Its circulation can not be, without peril, an indifferent matter to those who are charged with the work of the church." A pastor is quoted as saying that he could increase considerably the circulation of the paper among his church people if he were, for a few days, to cut loose from almost everything else and lay himself out on it. That he does not do this he says is due to the fact that there is such a multiplicity of duties. Concerning this the Western Christian Advocate says that the pastor can not lay himself out in any other line of effort that will touch in so many points the work he has in hand, and that the breadth and permanence of his success depend upon the intelligence which the denominational paper supplies. The Methodists have rules which make it important for the pastor to take special interest in the upbuilding of the circulation of the church papers. But there are various ways by which the interests of such papers may be advanced without the pastor turning in as a canvasser. To those who will watch for them there will come frequently an opportunity to say a good word for the church paper. Not infrequently, these words will fall on ground in which they will take root and bring forth harvests. There was never a time when the religious paper was needed more than at present, and its circulation ought to be a matter of considerable concern with every pastor.

Busy World Notes.

It is said that the 16,000 saloons in the city of New York give away lunches each year to the value of $12,000,000. This is not for the relief of poverty; it is for the creation of it.

We very gladly give space for the article concerning the plot against the editor of The California Voice We do not, however, consider it unfortunate that The Pacific commented as it did last week. If it had not been for that, no denial would have been made in this part of California. Our article has resulted beneficially to the editor who was falsely charged with drunkenness.

Julia Ward Howe has been honored by Tufts College with the degree of LL.D. But the Christian Register says that when people speak of her the designation still will be Julia Ward Howe. "When General Wayne overheard a common soldier speaking of him without his title, he said, 'Couldn't you say General Wayne?' to whom the soldier replied, 'Whoever heard of General Alexander or General Julius Caesar?'"

The Y. M. C. A. of Cleveland, Ohio, has valuable property in its building and location which it is about to sell for more than a half million dollars. The present building was built about twelve years ago at a cost of $250,000. Now, one is desired twice as large, and the increased value of the property during the years since the building was built will make it possible for the Association to sell and to build what is needed.

Mrs. Mary Baker Eddy intimates in a communication in a recent issue of the Christian Science Sentinel that the persons who talk and write about her failing health are endeavoring to achieve this by suggestion. Under the caption "Mental Murderers," she writes: "Their published boast in 1893 that Mary Baker G. Eddy would never again meet with her church is not fulfilled. She deems it wise for her church not to visit her home at each communion season. Also, the less ceremony we include in our worship the better. Hence I hereby notify my beloved brethren that I shall not attend the church dedications, but, as usual, remain at home, working and praying for the prosperity of Zion. The mental assassins are in God's hands, and he will uncover their crimes and punish them in his own good time and way. Let us obey Jesus' command to bless our enemies and do good to them that despitefully use us."

In a Texas paper there appeared recently the following advertisement signed by the proprietor of a

saloon: "By the payment of $450 state and county tax annually in advance, I am permitted to retail intoxicating liquors in my place known as the King Saloon. I emphatically say to any wife who is so unfortunate as to have a dissipated husband, son or friend, as the case may be, give me notice in person or through your sheriff and all such parties shall be excluded from my place. Let fathers, mothers, brothers and sisters do likewise and the request shall be adhered to. I want it understood that I have no desire to sell liquors to drunkards, minors or the poor and destitute, but will be happy to have those who are able to partake of such luxuries call at my saloon, where they will be served at all times with the best, by polite and attentive bartenders." This is quite an oddity. Perhaps he who framed it thinks it magnanimous; but it isn't. Such a saloon makes men dissipated and poor and destitute and then turns them over to those of a lower order. In the making of drunkards the well-kept places are the worst.

Several months ago we ran across in our reading some very beautifully expressed thoughts on simplicity in living. They were by a man of prominence in life. The words were put on a slip of paper and along with them it was supposed the name of him who uttered them. Now, when there is a desire to quote them the name cannot be found. Our impression is that they were by the Hon. John D. Long, at that time a member of President Roosevelt's cabinet. But this is the thought. "I can conceive of no more important or worthy work for ministers, teachers and other moulders of public opinion than a high-minded and serious attempt to stimulate in the minds of all the people a noble and consistent ideal of a perfectly simple, free, yet artistic and beautiful life. We have not yet begun to understand how very little we really require—how easily our actual necessities incident to a happy life may be supplied." In the statement that people do not realize how easily the actual necessities incident to a happy life may be supplied there is something which is well worthy emphasis and remembrance. With people in general at the present time there is too much striving after the things which do not satisfy, which never have satisfied and which never can satisfy. There is no satisfaction in a life which is not in some way a blessing to the world. The Apostle Peter said to the cripple: "Silver and gold have I none, but such as I have, give I unto you." And that which he did give was a blessing to him who was afflicted and in need.

Major Halford, who was President Harrison's private secretary, gives in the Youth's Companion some interesting recollections of Harrison. He says that no man was ever more misunderstood upon the social side of his life and character; that he had so profound a contempt for the artifices and insincerities practiced by those who seem to think them necessary for success in politics that he gradually developed that reserve which led people to regard him as "cold" and unsympathetic. No one was in more intimate association with General Harrison than Major Halford; few perhaps knew him so well. As editor of the Indianapolis Journal Mr. Halford came to know him well before he was elected to the United States Senate, and that somewhat intimate acquaintance continued during his period of service in the Senate, and became more intimate when after Mr. Harrison's election to the presidency he became his private secretary. The present writer will never forget the contents of a letter which he received from General Harrison while he was United States Senator. It devolved on the Senator to name a person for postmaster in a certain Indiana town. In a letter acknowledging one which commended to his consideration one of the aspirants for the position were these words: "I am delighted to receive a letter from a man who will admit that the party will not go 'all to the devil' if I should not do just what he asks me to do." The expression shows the pressure brought to bear on him, having, as he did, many requests for place, and his disgust with the manner in which they were generally urged. It is not surprising that a man of Harrison's character should grow reserved under the pressure of all the office-seeking that was upon him during the years of his public life. That he was "cold" and unsympathetic the present writer can never believe. The mind goes back now to a time when it was the privilege of the writer of this note to have General Harrison in his home for a day or two when he was Senator. No one could make himself more agreeable; and no one whom he believed to have the welfare of the people, the state and nation at heart, ever found him "cold" when properly approached. Major Halford says that it was not easy for him, because of his great mental concentration on the subjects demanding his consideration, to adjust himself to the kaleidoscopic changes essential to impress the scores and hundreds who daily came in contact with him, with the idea that their concerns were the chief and only things he had upon his mind. Among the statements made by Major Halford which show the tenderness of his heart toward his friends is the one that when the banking house of which one of those friends was prominently identified closed its doors in disastrous failure General Harrison broke down and cried like a child over the misfortune coming to that long-time friend at a time so late in his life. In this busy age it is worthy of mention that General Harrison always had family prayer in his home, both before and during the time he was in public life; and prayer-meeting night almost always found him at the church service for prayer.

DR. CAMPBELL MORGAN AND WESTMINSTER CHAPEL.

[Writing just before the Rev. Dr. Morgan announced his acceptance of the call to the pastorate of Westminster Chapel, London, a staff correspondent of the British Weekly furnished some interesting information, which we give herewith.—Editor.]

"In a conversation on Tuesday morning, I found that, while Dr. Morgan had not come to a final decision, he is deeply impressed by the opportunities at Westminster. Very strong pressure has been put upon him since he came to London. He has had prolonged consultations with the diaconate, and has carefully considered the history, the present condition, and the peculiar problems of the church. 'I feel,' he says, 'that the problem of Westminster is practically solved. I think it would be possible to do the work. These last two Sundays have been a revelation to me. The papers give such inaccurate statements with regard to the numbers that we had the congregations counted. On the first Sunday morning, 850 were present, and in the evening, 1,350. Last Sunday we had 1,500 in the morning, and at the evening service over 2,000. The floor and first balcony were crowded, and the people overflowed into the little upper gallery. On these two Sundays persons of every social standing have come to talk with me after the services. I have con-

versed with professional men, titled folks from the West End, and artisans from the streets near the river. I like the neighborhood, and think that it has many advantages. There ought to be a large congregation at Westminster, for it stands on the fringe of a populous district, and touches varied sections. Although the slums have been to some extent cleared, there remains a dense population of poor people in the borough. Then, again, there is a constantly shifting population of Americans and colonists living in the hotels and boarding-houses of the neighborhood. Many of these have already come to speak with me. It is a great advantage that the church should be in the very center of our empire's life, close to the Houses of Parliament and the ancient abbey. If there is power in the pulpit at all, congregations would be attracted from every part of London. A drawback has been that this large building stands in a back street, but with the aid of advertisement boards and lamp-post notices, strangers from every part might be guided to the doors.'

" 'Would the new hall to be built in connection with the Wesleyan church house affect the future of Westminster?'

" 'I think there is room for both,' said Dr. Morgan. 'For one thing, the Wesleyans will not be ready for three years, and there is some advantage, as Josh Billings says, in "getting your blow in first." The The Wesleyan work will, in any case, be on different lines. It will not be a congregational center, but a preaching station.'

"Dr. Morgan remarked that he has had much pleasure in his intercourse with the deacons of Westminster, whom he found loyal, true men, with whom it would be a joy to work. They have promised him an entirely free hand, and should he accept their invitation, he is to have the help of an assistant pastor.

"Dr. Morgan told me that he had been placed in a position of peculiar difficulty with regard to the call to London. America has opened up to him in an unexpected and wonderful way, and friends at Northfield and all over the United States are still urging him to remain. His work would, in that case, be somewhat changed. He has now devoted three years to itinerant preaching, and feels that, for the sake of his family, and for other reasons, the time has come for him to settle down. He has been invited to take the pastorate of the Congregational church at Northfield, and to use it as a base for wider effort. He has felt the separation from his library, and has carried about with him on his journeys a large case containing forty or fifty books, selected for special study. Each morning at the hotel has been guarded from intrusion, and at least three or four hours have been given to reading.

" 'Our three theological seminaries,' he said, 'Hartford, Chicago, and Berkeley on the west coast, have asked me to join their faculties, giving them one month each year for lectures on expository preaching, and conferences with ministers. This is a proposal which has much attraction for me. I have also been gratified by the results of last winter's tour, when I went from Seattle in the north to San Diego in the south of California. The crowds there were the most interesting and attentive that I have ever known.' "

The Rev. W. R. Bair can be engaged for pulpit supply work by addressing him at 1719 Goss Street, Oakland.

CURRENT EVENT AND COMMENT.

A Glance at Our Exchanges.

It is somewhat startling to learn, as showing the growing disregard of the Sabbath, that in London alone there are more than 24,000 shops open on the Lord's Day.—London Christian.

For special reasons, the management of the World's Fair at St. Louis and their great show merit the praise and patronage of the Christian people of the entire world. First, the management is faithfully adhering to the letter of the obligation entered into with the United States Congress to close the exposition on Sundays. Second, when a so-called amusement company proposed to introduce the revolting, brutalizing spectacle of a bull-fight adjoining the exposition enclosure, the exposition managers and the good people of Missouri put up such a vigorous protest that the governor of the State and officials of St. Louis interposed, arrested the principals in charge of the fight, and prevented them from giving their exhibition. All honor to the exposition management, the governor of Missouri, and the local officers. Let the great fair be liberally patronized.—The Religious Telescope.

It is not surprising that the people of Missouri are just a little bit non-plused. At one end of the State a hard blow has ben hit at Mr. Folk's work of reform in the victory of the machine in the Democratic primaries in Buchanan county. Sam Cook, who is by no means friendly to Mr. Folk, carried the city of St. Joseph by 2,072 to 1,654. On the top of this comes a great victory for Mr. Folk in the pleading guilty to the charge of boodling by Edmund Bersch. This was the most sensational event in the St. Louis boodle investigation since the return of Murrell from Mexico. Kelly and Gutke, two other indicted boodlers, will, it is said, throw themselves on the mercy of the court, and it is thought that Kelly, who "knows things," and was spirited away to Europe to prevent revelations, will now do some talking. All of these men are charged with bribery in the St. Louis city lighting deal.—The Christian Evangelist, St. Louis.

Whatever be the end of the Russo-Japanese war, it is plain that the old relation between the East and the West is permanently altered. Hitherto the West has argued that it has a right to do what it pleases with the East. But now the East is to be reckoned with. It begins to have a mind of its own, and to speak it. As yet Japan is practically alone, but the example of Japan is arousing nations of still greater power as yet dormant. They will follow in due time, and when they do, Asia will no longer be the happy hunting ground of Western powers. Is this to be regretted? From the materialist point of view, most certainly. In twenty years or less, it will be impossible to exploit the Eastern nations, as they have long been exploited, to the vast pecuniary profit of the West. The West has flourished on the poverty and weakness of the East. From the point of view of right and justice, the change is to be welcomed. Irresistible and undreamed of forces are working for the rights of man, whatever their color.—British Weekly.

Dr. Lyman Abbott must be sorry, by this time, that he wrote as he did to the correspondent who sought his advice when confronted by one of the saddest situations that a wife ever has to face. For the comments on the style of his counsel have been voluminous. People have rushed into print to agree with

him or to take issue with him, and he finds himself a veritable storm center, a result he could hardly have foreseen when he indicted his letter. Questions similar to that propounded to him have been asked and answered times without number in newspapers which have departments conducted for the purpose of administering balm to wounded hearts, and no one on the outside has given them much thought. But the prominence of Dr. Abbott, of course, has made his sentiments on a subject as old as the world worth noting, and those who noted, in some instances, could not, for the lives of them, keep silence. We feel a bit sorry for the reverend gentleman, and since we may not discuss this subject again, will take occasion to say that we feel very sorry for the woman who wrote to him for sympathetic guidance. We could name a dozen other authorities who would have given her the sort of advice she wanted.—Boston Transcript.

Eight years ago the printing house of J. S. Cushing & Co., of Boston, located in the heart of the downtown business section, finding itself confronted with high and increasing insurance rates and a plant in many other ways unsatisfactory, ventured upon a bold step. It moved its establishment to Norwood, an attractive country town twenty miles from the city. There, with the co-operation of the villagers, it secured a central site, upon which modern, airy, one-story buildings were erected, with no dark corners, at a reasonable cost of construction. There it has since carried on an extensive and profitable business under the firm name of the Norwood Press. . . . Aside from the commercial gains, the benefits to the employees have been marked. At first, almost to a man, they did not favor the change, but the company organized personally conducted parties of inspection, and pointed out the delights of a country home, with a bit of a garden thrown in, so, when the transfer was finally made, a large proportion of the workers accompanied the firm and are now staunch believers in country life. They are so contented, in fact, with it and with the recreation rooms and other conveniences provided for them in their work-shop, that the labor agitator makes little headway with his propaganda. . . . Best of all, instead of the pale and peaked company of wage-earners, who used to issue from the dingy and ill-ventilated shops of the city, one sees a band of robust and happy men and women returning at noon and night to their own pretty little homes, thus prolonging their years and making life itself worth living.—The World Today.

The terrible disaster of the burning of the General Slocum, with its loss of 1,000 lives, has been the occasion of much moralizing in the secular and the religious press. The agnostics also have been heard proclaiming loudly that such an event renders belief in an all-powerful and good God impossible. The secular papers, however, have generally taken a view more in accordance with orthodox faith, and even such a paper as the "New York Sun" took the position that the disaster, instead of destroying, would only deepen, religious faith. This is strikingly seen in the experience and testimony of the pastor of the afflicted church, Rev. Dr. George C. F. Haas. Perhaps no one suffered more from the awful affair than he, as he lost his wife and daughter, as well as two-thirds of his congregation. In his first sermon to his stricken people, a mere handful of men, women and children, nearly every one of whom wore signs of mourning, he took a true Christian view of the disaster. "It was not God," he said, "who was responsible for this long list of our dead. It was the negligence and carelessness of man and the greed of a corporation. Yet, in my bitter sorrow, I can still thank God for it all, because he has opened the eyes of men and women in our great city and in the whole country to what is required and necessary to save others from a like fate. No one on that fatal boat died in vain. This accident shows that God's laws cannot be violated by man. Common, every-day precautions would have been enough to have saved us all. Yet still, in this darkest hour, and with all the burden of affliction that has come upon us, I still look up to God. He strikes a silence at our murmurs." It is the Christian heart that passes through such terrible visitations that knows that God is good and in the darkest hour is causing things to work together for good to them that love him.—Presbyterian Banner.

It requires a tremendous amount of food-stuffs to supply 2,000 persons blessed with generous sea appetites during the course of a trans-Atlantic voyage. When any one of the big liners leaves New York for Europe, her store rooms are likely to contain something like eight tons of beef, three tons of ham, and a similar amount of bacon, two tons and a half of butter, two or three thousand quarts of milk, six thousand dozen of eggs, a hundred and fifty to two hundred barrels of flour, thousands of bushels of each of the different kinds of fresh vegetables and fruits, and other eatables in proportion. In the height of the summer season, when trans-Atlantic travel is at flood-tide, the figures will be even greater than these in the case of the larger liners. The marketing bill for kitchen supplies in the case of an organization like the International Mercantile Marine Company, which operates the largest of the Atlantic passenger fleets, amounts to several million dollars in the course of a year. The most perfect kitchens in the world, not only in point of neatness, orderliness and economy of space, but also in the mechanical apparatus employed, are those of the big ocean liners. The degree in which exact and labor-saving machinery is employed is a revelation to the most progressive housewife with the most perfectly appointed home on land. In the galley of the Oceanic, for example, there is a clever device for boiling eggs, consisting of a compartment for boiling water with an electrical attachment by means of which the cook regulates the length of time the eggs shall remain in the water. At the expiration of the time for which the indicator is set, an automatic mechanism lifts out the wire basket containing the eggs, and deposits it on a table. An electric motor turns the spit on which joints are roasted, and mechanical attachments regulate the temperature of the various ovens, keeping the heat always uniform.—The Pilgrim for July.

STATE SUNDAY SCHOOL CONVENTION.

By F. H. T.

The thirty-seventh annual convention of the California Sunday-school Association, recently held at Pacific Grove, was characterized by its distinctively practical turn. It was a convention for work. While the delegation present was not as large as that of the last convention, it was one of quality and responsiveness. All sessions were well attended and full of interest and profit. The work of the convention was carried on smoothly, and all the speakers announced on the program were there to take part, except in a few instances where illness prevented. As the friends at the Grove are accustomed to entertaining, they

know how to prepare for such gatherings, and, under the leadership of Rev. O. W. Lucas, general chairman of committees, had planned and executed well their part.

The chief attraction announced on the program was the reports from the delegates to the World's Sunday-school Convention at Jerusalem, Dr. H. H. Bell, state president, and Rev. T. S. Young, of San Jose. The latter had been detained in the East, but sent two very interesting letters describing very graphically the city of Jerusalem and its environs. Dr. Bell gave two splendid talks about the cruise and the exceptional company of people comprising its membership, the convention and its striking delegation, and the Holy Land, with its sacred scenes and associations. It is impossible to attempt any report of these addresses, which were so heartily appreciated by the large audiences present.

Three prominent themes on the program were: "Pastoral Leadership," "Teacher Training," and "Superintendent's Work." These topics were presented by some of the strongest speakers in the state, including Rev. W. F. Reagor of Sacramento, Dr. Geo. C. Adams, Dr. Geo. C. White, and Mr. W. E. Stafford of San Francisco, Dr. C. G. Baldwin of Palo Alto, Rev. M. Slaughter, and Mr. I. N. Halladay of Oakland.

One session was given to the Primary conference. Mrs. G. R. Alden (pansy) of Palo Alto conducted the conference, and gave many excellent lessons from her wide experience. Miss Harriet Huggins of Oakland, a trained teacher, read an able paper on "The Art of Story Telling," and demonstrated it by turning the convention into a primary class and telling them a story. Miss Sadie Eastwood of Los Gatos, one of the most practical primary workers, gave some very helpful suggestions about graded and supplemental work, which she is making a specialty of. In this, as in all the conferences and discussions of the convention, the delegates were very free to take part, thus adding to the interest.

The Wednesday evening address was by Dr. E. R. Dille of Oakland, to whom it is always an inspiration to listen. His topic was "Our Text-book." Another evening speaker, who followed Dr. Bell on "Words about Jerusalem," was Rev. J. E. Squires of Colusa, who closed the convention with an address on "Words about California."

Under the head of "Forward Movement" came an earnest address by Dr. Geo. McCormick of Salinas, on "What Can the Sunday-school Do for the Temperance Cause?"

The reports of officers were very encouraging. President Bell, chairman of the executive committee, read a review of the work of that committee for the year, special reference being made to the untiring and aggressive work of the general secretary, Chas. R. Fisher. The present demands of the work make the establishment of suitable headquarters, with a permanent office secretary, an immediate necessity, and more liberal financial support was urged.

The report of the general secretary and field worker, Mr. Fisher, showed the field to be in a more healthful condition than ever before. The large territory covered by the association includes forty-nine counties. Five were organized the past year, leaving nine still to be reached. Thirty-five county and 36 district conventions have been held, beside numerous institutes for instruction in teacher training and departmental work. Nearly all of these meetings have been attended by the general secretary. Some idea of the work he has accomplished may be indicated by the following: Miles traveled, 16,173; addresses delivered, 310; conferences conducted, 120; Sunday-schools visited while in session, 178. The record of the office work also shows 1,634 letters written, 2,250 circular letters, with 12,500 enclosures, sent out, beside issuing the Rally Day programs and the mailing of The Register every month.

The summing up of the statistical report is really surprising, being such a marked increase over the report of the previous year. While it is well-nigh impossible to present accurate reports, yet the following will indicate fairly well the true enrollment of the Sunday-school forces of Northern California: Number of schools, 1,074; teachers and officers, 9,966; scholars, 77,952; total enrollment, 87,918; home departments, 156; membership, 4,692; cradle rolls, 190; membership, 3,176; grand total enrollment, including all departments, 95,786; teacher training classes, 49; enrollment, 717; added to the church from Sunday-schools, 2,363.

One year ago the indebtedness of the association was over $1,000. The report of the treasurer, Geo. A. Capen, shows it to be this year, $400; $1,500 was pledged for the year's work with many counties to hear from.

A delightful feature of the convention was the lunches served by the ladies of Mayflower church, one called the teacher's lunch and the other the superintendent's. About 150 persons each evening sat down to a most appetizing spread, after-dinner toasts following. Earl S. Bingham of Oakland was toastmaster at the teacher's lunch and L. H. Cary of San Francisco at the superintendent's. The responses were bright, witty, and altogether excellent.

The music of the evening sessions was led by the orchestra of the M. E. Sunday-school, four choice musicians. Solos and other special music interspersed the sessions. The devotional hours were deep and uplifting, and altogether the convention was one of great interest and profit.

CALIFORNIA AT THE WORLD'S FAIR.

By Frank Eberle.

The climate of California and the wonderful products of that State are much in evidence at the World's Fair in St. Louis. A glance at the beautiful booths in the Agricultural Palace, filled with the finest products of the State speaks volumes for California's soil and climate, for among these exhibits are fruits peculiar to the torrid as well as the temperate zone.

California's State building is unique and strikingly attractive, being modeled after the famous old Santa Barbara Mission building in the State. It occupies a place of prominence and is one of the most frequently visited State buildings at the Fair. It is conducted with true California hospitality, and is open to the public every day until late in the evening, not being closed at sunset like many of the other buildings. The interior of the building is a very cosy place and is growing in popularity with World's Fair visitors.

So accurately has the old mission been reproduced that even the coloring has been duplicated by giving to the California building a tone to indicate the age of the structure after which it has been modeled, a building erected before California became a part of the United States.

In the Palace of Agriculture California is seen to

the best advantage, where several of the leading agricultural counties have separate exhibits. San Jose and Santa Clara counties have reproduced an old Spanish mission church and covered the entire building from dome to floor with California fruits, dried peaches, prunes and apricots serving that purpose. The building attracts the attention of all visitors and is getting admired for the originality and the artistic taste with which it was arranged. On top of the building is a miniature reproduction of Stanford University, resting like a white crown upon the quaint old mission.

The Fresno and Kings county display is one of the most beautiful in the building, with an exhibit of raisins that excites the envy of the great raisin-producers of Southern Europe. Many fine vegetables in jars constitute another interesting feature of this attractive display.

Los Angeles and the Southern counties are grouped together in the center of the California section, and the exhibit is like a little palace decorated with rows of oranges set in clusters of moss on a dark-green velvet background. Between the pillars are portiers of peanuts tastefully arranged, while cases of wine and jars of nuts and fruits and boxes of dried fruits form a most delightful picture in a frame of golden oranges.

Sacramento Valley, with a bear made of prunes, a horse made of hops, and a towering reproduction of the California capitol dome, attracts no little admiration, and the fine products displayed proves the wonderful richness of that section of the golden State.

Santa Barbara county's exhibit contains an obelisk made of 2,000 bottles of olive oil. Olives, and honey in jars, bunches of grapes, peanuts, grain and grasses, and fruits of various kinds, comprise the decorations of this pretty pavilion.

Orange county has a pretty exhibit of grasses and grains, jars of nuts and fruits.

Ventura county has a fine exhibit of fruits, nuts, vegetables, olives and olive oil, and a large elk made of beans.

California's horticultural exhibits in the Palace of Horticulture contain a most beautiful collection of fine fruits, which must be seen to be appreciated. Here are the fresh fruits, while in the Palace of Agriculture are both preserved and fresh fruits.

In the Forestry, Fish and Game Building, California has another great exhibit. Here the beautiful woods of California are shown, both in the rough and polished state, great slabs of timber from the California forests being shown.

In the Mines and Metallurgy Building, California, the great gold-producer, has an appropriate display, showing its wonderful mineral resources and diversified products. In fact, California figures quite prominently in every important department of the World's Fair, and the outside world is given a better idea of the wonders of this great wonderland by seeing the California exhibits at St. Louis.

Even Californians themselves find that the display made by the State is a revelation. This is Governor Pardee's testimony :

"I find the World's Fair in all ways beyond my expectations. Its immensity at first appals one, but as the homogeneity of the plan of arrangement unfolds itself, the visitor finds that he can, in the space of a few days, review the products, the manufactories, and the peoples of the world. Passing through the various buildings, one is struck with the greatness of our country; and personal and official modesty does not forbid me saying that California need not be ashamed of herself. Even the Governor of the Golden State, who has spent all his life within her borders, finds that he knew only a little about his State until he came here and saw all her varied products assembled together."

The Bystander.

On the Rail.

It is a long rail, which like a thread of steel binds the nation in one. Nothing breaks it. It is bright with rolling wheels, and its music is the rythmic beat of a nation's wonderful life. How beautiful the green fields and growing crops and soft clouds and prosperous cities. What a good, lasting, well-dressed people these Eastern people are. Chicago grows larger and larger as the years goes by. It expands upward into the air, throwing up vast palaces of business into the sky, and downward burrowing in the ground, and outward on the great prairies until one sees a second London in this roaring quick-step city, the site of which an old trapper said he could have purchased for a pair of boots—but didn't have them! Chicago is the city of large ideas. Everything is on a large scale. Nothing is done by halves. When the Chicago man swears, or drinks, or makes a business deal, or preaches, or walks or builds a home, he does the best he can. He cares not for thunder storms, or mud or any other such thing, but goes right ahead. Chicago has some preachers who are on a large scale and churches that run broad guage.

Dr. Gunsaulus is still the leader of the pulpit. His old sexton told me the other day that he has lost much of his pulpit action since his illness, but that he always preaches to full houses. Because his Sunday evening congregations at Plymouth fell off some years ago, he went into Music Hall, which he crowded. Such is the mystery of the Sunday evening service.

Many of the churches complain of changes, losses and removals, but for the most part they are prosperous.

For many years Chicago was known as a city where meats were prepared and sold a porkapolis, but in recent years has claimed the honor of being a literary center.

The Bystander wandered into several of the best book stores today and broused among the rather ill-kept shelves. He used to suppose that San Francisco was quite behind in book matter, but was shocked to find that Hawthorne's life had not yet reached Chicago. And this was Chicago's greatest book house, and it was not so attractive as Mr. Cary's on Grant avenue, either.

One of the distinguishing marks of Chicago enterprise is observed in the numerous editions of the great dailies. A new edition appears several times every day and every edition contains something new, but California is signally omitted. One must purchase a San Francisco paper for California news, which the Bystander did, and he went off into a corner like a chicken with a precious morsel and devoured it with pleasure—for is not California the land of the Bystander?

POMONA COLLEGE COMMENCEMENT.

The year just closed has been one of the most prosperous in the history of the college. If numbers be taken as the criterion, the showing is most gratifying. Though scarcely a third the age of Whitman College and Pacific University, Pomona shows a list of students of collegiate rank of almost double the number in both these schools combined. With the exception of the large universities of Northern California, Pomona has no peer in numerical strength among the colleges west of Colorado. A total of 172 students of collegiate standing, as compared with 139 of the previous year, shows a healthy growth. The graduating class numbered twenty-three, an increase of fifty per cent over last year's class; with one exception, the largest Pomona has sent out. To accommodate the increasing numbers, the chapel will be enlarged during the vacation, $5,000 having been contributed for this object and for other needful changes in the building.

Of the events of commencement week all were interesting, some exceptionally so; there were none which did not bear testimony to the high standards of the college, the wisdom of its administration, the loyalty and ability of the student body.

Apart from the distinctively student features were the baccalaureate sermon of President Gates and the address to the Christian associations by Rev. Ralph B. Larkin, of Ontario. Dr. Gates fitted an inspiring theme to an inspiring occasion, treating of the spiritual life and the modern intellectual movement. The latter was staed in the following contrasts:

Evolution vs. Fiatism.

Immanence vs. Transcendence.

Monism (theistic) vs. Pantheism.

Universal Movement vs. A Combination of Rest and Motion.

Universal Will vs. A Combination of Will and Passivity.

Spiritism vs. Materialism.

Universal Life vs. A Combination of Life and Death.

From these was elaborated, among others, the thought of all that is, as a divine beckoning, rather than as a universe spoken into being by a mere word of command; the thought of God as no more inside the universe than outside. God is the universe. Paul said, "God is all"; the thought of universe will; the Universe, i. e., God, brings things to pass by making them want to happen. Life breathes, eats, etc., because life wants to do so, i. e., chooses, wills. Why not similarity of movements below life—gravitation, cohesion, astronomic and microscopic activities, and beyond? This is the tendency of modern thinking—the thought that death is a fact only in so far as it is a part of life, a merely relative term, meaning a different kind of activity; the thought that the universe is one, the only question of import remaining, Which one? Matter or spirit; mind or force; life or death; God or vanity? So modern philosophy has come "to the help of the Lord against the mighty." A little more patience, and the modern intellectual movement will be found to be spiritual. The modern intellectual movement is not away from God. To believe that is to be infidel. By the measure of its intellectuality it is divine. It is not drawing men away from God; it is finding God revealed everywhere.

Mr. Larkin spoke sympathetically and forcibly to the Christian associations, illustrating his subject by the analogy between the formation of a character and the building of a house. Men must not only bring the response of the mind to the question, "What think ye of Christ?" but the allegiance of the heart to him whom Peter declared to be the Christ, the son of the living God.

Of the Choral Union concert a prominent musician says: "The Choral Union and the college are to be congratulated on the success of the year's work, and particularly on the excellence of its final concert, Saturday evening, which proved an auspicious opening of the events of commencement week. It is manifest that the chorus has taken a great step in advance."

Extemporaneous speaking and sight-singing are not usually represented in college anniversary exercises; at Pomona they constitute the credit prize contests, arousing much interest. The Dole prize debate was no less interesting, and showed good work on the part of underclass men.

The closing exercises of the preparatory school were marked by a dignity and simplicity that can not be too highly commended. Every speaker, with no striving for effect, gave an address that showed careful training and held the attention of the audience.

The observance of class day brought out a happy combination of traditional features, with innovations more or less startling and thoroughly enjoyable. There was formal leave-taking of each building with speech and song, the planting of a tree, with the spade rendered historic by President Roosevelt in his visit last year; exercises in the chapel, where, among other things, the class history was unfolded, and the presentation to the college of the class gift occurred.

In the revival of the traditional "Wash" program, an opportunity for the display of ingenuity was afforded the class that was used to the utmost. Among the live-oaks, on the spot known as the "Little Mesa," a great amphitheater had been constructed, facing which was the stage, equipped with wings, back-drop dressing rooms, and a canvas floor. The setting for the play was certainly unique in American college life. The play itself depicted the usual haps and mishaps of college days, amusing at times because of the extravagance of the burlesque, and again more amusing because of their close parallel to fact. In the words of the college paper: "There were many hits, but no one was hurt, and the whole was pronounced a great success."

Of the anniversary concert of the school of music it may be said that it was "a fitting close to the year's work, and left no one in doubt as to the thorough, conscientious work being done in that department."

On commencement day, addresses were given by five members of the class, four chosen by the class and one by the faculty for excellence in scholarship. It is but simple truth to say that all were of a very high order of excellence and fittingly represented the ideals of the college. The degrees conferred upon the class were distributed as follows: Bachelor of Arts, nine; Bachelor of Letters, six; Bachelor of Science, eight, making twenty-three in all.

After the president's reception, which was a most delightful occasion for the class and all friends of the college, the alumni held their reunion and banquet. Among other important matters discussed was that of a park and athletic field for the college. Immediately east of the college grounds is a tract, dotted with live-oaks and sycamores, a place of much natural beauty, and capable of development into one of the most attractive spots in Southern California. The college has now secured control of sixty-one acres of this land,

upon which the alumni have agreed to expend $2,000, in furtherance of the general plan to form a park and athletic field.

WESTMINSTER CONGREGATIONAL CHURCH

Spokane, Washington.

In the year 1838 two Congregational ministers, with their wives, came from New England, passing almost within sight and sound of the far-famed falls of the Spokane river, on their way to the Colville country to establish a mission among the Spokane Indians. They were the first missionaries in the upper country of the Inland Empire. All the members of this brave company, Revs. Cushing Eells and Elkanah Walker and their wives, have gone to their reward.

They established their mission station on what is known as Walker's Prairie, about thirty miles northwest of the city of Spokane. They labored among the Spokane Indians for about ten years, leaving after the Whitman massacre.

In after years Dr. Eells preached around Spokane and Colville counties, both to the whites and Indians, for many years, and did much in preparing the way to plant Congregational churches. Many churches received substantial aid by means of his self-sacrificing labors and sweet-toned bells ring from a number of Spokane county churches as the result of his generosity.

The First Congregational Church in Spokane County.

The first Congregational church organized in Spokane county was the First (Westminster) Congregational church of Spokane. It was organized May 22, 1879, at the house of Rev. H. T. Cowley, who was a successor of Walker and Eells as missionary among the Spokane Indians. The Rev. G. H. Atkinson, D.D., home missionary superintendent for the whole Northwest at that time, was present at the organization and preached the sermon. Mr. Cowley was made the acting pastor. Religious services were held in the town school-house for some time, before the first church building was erected.

The first regular pastor, Rev. F. T. Clark, was ordained in the spring of 1881, soon after which a church building was dedicated. He was succeeded by Rev. J. B. Renshaw of Pleasant Prairie, who was pastor for two years.

In 1886 Rev. Jonathan Edwards assumed the pastorate, and continued for nearly five years. During his pastorate the old church was sold and a new location selected and a granite church erected, the only granite church, we are told, in the State, costing about $40,000. It has a large auditorium, Sunday-school rooms on the second floor, and parlors on the third floor. The interior is well furnished, nine memorial windows, among them one to the early missionaries, Atkinson, Eells and Cobleigh, adding beauty to it.

The year the new building was completed, 1891, the church was served by Rev. R. A. Beard, D.D., formerly State superintendent for Washington, now Eastern secretary of the C. H. M. S. He was followed by Rev. M. Willett, D.D., now of Decorah, Iowa. He was followed by Rev. F. B. Cherrington, D.D., now of Los Angeles, Cal., who continued in the pastorate for over three years. Preceding his pastorate the Rev. H. W. Cornett was temporary pastor for a few months, during which time the Westminster Presbyterian church and this church consolidated, taking the name Westminster church. Following the pastorate of Dr. Cherrington, Rev. S. M. Freeland supplied the church for nearly a year, after which Rev. F. V. Stevens, now of White Water, Wisconsin, became pastor, serving for two years. He was followed by the present pastor, Rev. G. R. Wallace, D.D., who came from Chicago.

The Christian Endeavor society of this church was organized in 1887, being the first one to be organized in the city.

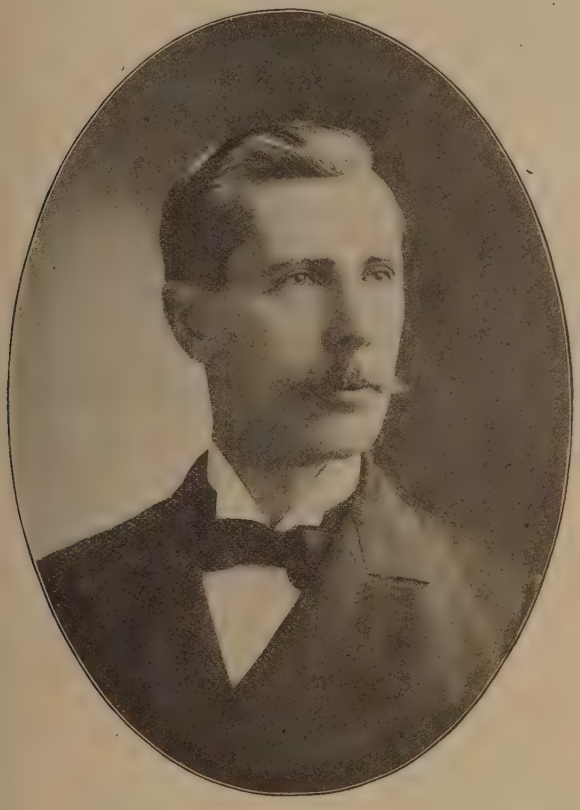
The Anniversary.

The twenty-fifth anniversary of the organization of the church and the banquet took place on Monday evening, June 27. A large company participated in the exercises, letters were received from former pastors, Edwards, Willett, Cherrington and Stevens. Various addresses were delivered and musical selections were enjoyed. The chief address was delivered by Rev. G.W. Fifield, D.D., of the First Congregational church of Kansas City. In his address he congratulated the church on being, first, a church, second, a Congregational church; third, a church in a growing city, and a new and wonderful region, fourth, a church in the dawn of the twentieth century. It was an eloquent and thoughtful address. On Thursday evening there was held an anniversary prayer service, with reminiscences, and on Sunday next the pastor will preach an anniversary sermon.

During the present pastorate of Dr. Wallace the church has made substantial progress in every respect. About three hundred have been added to the membership and a burdensome debt has been provided for, and it is expected that in the near future all obligations to the Building Society will be met. The church has been recently beautifully re-carpeted. Only a thousand

dollars more is necessary to provide for the new pipe organ.

The church has now a membership of nearly six hundred, and takes a leading place in every respect among the churches of the city. The Spokesman-Review, the leading daily paper in the Inland Empire,



REV. GEORGE R. WALLACE, D.D.

in an editorial the day following the anniversary, speaks in the highest terms of the "noble work" the church is doing. It says "The growth of the church has been in keeping with the growth of the city, and, in its way, it is doing the same noble work for mankind that was done by the first Congregational missionaries more than sixty years ago."

This church has contributed largely in the organization and growth of at least half a dozen churches in the city and adjacent country, and promises to do greater things in the future.

J. E.

W. H. M. U. OF SOUTHERN CALIFORNIA.

Japanese Mission Anniversary.

The third anniversary of the First Congregational mission was held Sunday evening, June 19th, at the First Congregational church of Los Angeles.

About fifty Japanese sat on the platform and about twenty, who came late, in the audience. All the exercises were by the young men except two. One a recitation by a little twelve-year-old Japanese girl, who has been in this country since November, and a "Koto" solo by a Japanese lady.

Two English songs were sung by the mission and the exercises closed with the Japanese national hymn, Kimo ga yo, sung with a will. In his address, Dr. Wm. C. Pond referred to the lack of funds in carrying on this work during the four summer months. A collection was taken resulting in $108, over half of which was given by the Japanese.

About two hundred and fifty dollars will be needed to carry the work through the summer. The young men did remarkably well, especially considering how short a time most of them have been here in this country.

During this year five young men have made a stand for Christ. The regular school and Sunday work has been kept up all the year. A day school beside the regular night school has been held since September, at which about one hundred have attended a longer or shorter time.

THE DISAPPEARANCE OF AN OAKLAND MINISTER.

The daily papers of San Francisco and vicinity have speculated much during the last week concerning the disappearance of the Rev. C. W. Hoag, who has been pastor of the Plymouth Avenue Congregational church of Oakland during the last year, having come to that work from the Southern Methodist church. The supposition is that Mr. Hoag has gone away with Mrs. W. N. Benedict of Oakland, who had been for some time a member of his church choir. All that we can say at present is that the case is somewhat suspicious. As usual, there are unwarranted newspaper statements, however, some of which reflect on other ministers. The principal one, perhaps the only one in this case, is that in reference to a paper read by Mr. Hoag a few months ago at the Monday meeting of the Congregational church ministers of San Francisco and vicinity. It has been stated that a rather loose position was taken by him in that paper on the question of divorce, and he is quoted as having said that many of his ministerial brethren agreed with him. Persons in attendance at that meeting inform us that, so far as understood, there were no objectionable positions taken in the paper as it was read. His contention was for divorce on other ground than that of adultery. Such grounds are not recognized by some ministers, but they are by very many, and no minister can be condemned simply for advocating such recognition. For example, the laws of the land allow, among other cases, the marrying of a person who has been divorced for cruelty, and there is no very large number of ministers who will refuse to officiate at the wedding of a woman who has been divorced from a cruel, drunken husband. Mr. Hoag, in his paper, doubtless went farther than some ministers would go; it may have been to the limit of the laws of the State, but there was nothing in the paper to indicate the loose views which evidently are his if he is guilty as charged in the rumors set forth now in the newspapers.

Since the writing of the foregoing, and just as we are about to go to press, comes information to the effect that Mr. Hoag has sent in his resignation as pastor. The letter of resignation was written, presumably, in San Francisco on the 24th of June, but was not received by the church officials until last Tuesday. Accompanying the resignation was a letter to one of the officers of the church, and was, in its substantial parts, as follows:

"My Dear Brother (if I may still call you so): I write to you because I think you understand, at least in part. I am going away, and, in all probability, I shall never return. I know this is a weak move, but it

is the best that can be done. If you can, pray for me. I shall always try to be a good man. I may not live long, but while I do live I shall try to live right. If you still feel kindly toward me, show it by being as kind as you can to Mrs. Hoag and Allie."

In a statement made by the church officials for the daily press, it is said that Mrs. Hoag has had a letter from Mr. Hoag, which was written June the 24th, in which it was stated that, for reasons best known to himself, he would not return to Oakland. The statement by the trustees is further:

"Mr. Hoag for the last few weeks has been in very poor health, which may, to a great extent, account for his actions. Unfortunately, Mrs. W. N. Benedict also left Oakland on June 20, but at present there are no facts that their leaving was anything more than a coincidence."

From all that we can ascertain, it seems that Mr. Hoag, for reasons best known to himself and wife, decided on a separation, and took steps to bring it about by taking his departure. How much his poor health contributed to this decision, it remains for the future to reveal.

It was, as he says in his letter, a weak thing to do. And going as he has, whether guilty or not as charged, he has brought reproach, not only upon himself, but upon the cause which he, as a minister, was representing.

PALO ALTO.

This thriving town, with the noble university on one side and a farming community surrounding it, is one of the favored spots of our famed state. Here nature and man have worked together to make a safe and beautiful place in which to build a home. The saloon, that curse and enemy of our modern civilization, has been shut out; and the majestic live-oaks, which for many decades have been drawing their life from earth and sky, have been kept, to shade and beautify its streets and homes. Going from the town to that University of which it is so justly proud, which has been and is now such a great factor in its growing life, one feels that there is a deep and blessed bond of union between the colonnades, the noble buildings, the beautiful church on the campus, and the homes of the people. Upon both have been lavished not only earthly wealth, but the more precious affections of the heart. It was a privilege to be in Palo Alto when its people were in the midst of their busy, joyous preparation for the glorious Fourth. Streets and homes were being decorated, University Avenue, for a long distance, was ornamented with flags, pictures of patriots and statesmen, and many colored penants, but, best of all, was the spirit in the hearts of the people, which made their work of preparation a joy, and assured a glad welcome to their favored guests. No notice of this place, which many a reader would like to see, would be worthy unless special mention was made of its trees. The pepper tree, so often ungainly, is here seen in all its delicate beauty; the eucalyptus, tall and straight as sentinel pines, guard its outskirts; but the place of honor is given to the live-oaks. These have been spared to adorn its streets and dwellings, each a treasure for the home that it shelters, the public place it renders more comfortable, and the yard it makes beautiful and inviting. What a delightful shelter in the heat of the day is a live-oak! The blue sky can still be seen, and the quivering rays of the sun, but the heat does not penetrate the thickly clustered leaves. Even the ground beneath is a mosaic of light and shade, changing with the changing hours. If the oak is the honored tree, it would seem, at least to the visitor, that the bicycle is the favorite vehicle. With what evident content and overflow of joyous life do old and young pass along and speed by on their wheels! There can be no doubt that if the inventors of the perfected bicycle could appear in Palo Alto, they would receive a grand ovation. News from the churches will, we trust, come to our readers in due time. The Presbyterian church is just now without a pastor. The Congregationalists are gathering funds for a new building. The church life of this favored place, we trust, keeps pace with its growth, and we feel sure that Christian hearts are ready to welcome and mold for good the larger life to which all are looking forward.

L. M. F.

A PLOT AGAINST THE EDITOR OF THE "CALIFORNIA VOICE."

Editor of the Pacific:—In your last issue is reference to a report circulating in some of the daily papers of San Francisco to the effect that the editor of the "California Voice," a Prohibition paper of Los Angeles, was arrested in Oakland in an intoxicated condition while on his way to the National Prohibition Convention at Indianapolis. It is to be regretted that a church paper should aid, though innocently, in spreading such a report. The editor and proprietor of the "California Voice" above referred to is Rev. Wiley J. Phillips, for many years an honored preacher in the Methodist Episcopal Church, South. Not only has he been a total abstainer from all intoxicating liquors all his life, but he has always preached it to others. He is not a "reformed" man in this respect, for he never needed reforming on the matter of temperance. He would no more touch intoxicating liquors than would any other Christian minister who all his life has preached temperance. For the past year the "Voice" has waged a relentless fight against the traffic in girls in the "city of the angels," resulting in the closing of scores of "cribs" and parlor houses of ill-fame; and among others sending to jail a man whose income from fallen women is said to have reached as high as forty thousand dollars a year. Bribery, threats, intimidation, and various other means have been resorted to in order to get this editor of the "Voice" to withdraw his guns from this evil and advocate the loose and open methods of some other large cities with the social evil. This he refused to do, and as a consequence, the lewd, drunken, gambling, rioting rabble is doing what it can to injure the editor of the "Voice." They followed him to San Francisco; one of their number got drunk, as a matter of habit, or feigned drunkenness, and, when arrested, claimed that he himself was the editor of the "California Voice." The bail money put up by the gang was, of course, forfeited, but the report was circulated.

At the time of the arrest, Mr. Phillips was on the train bound for the convention, entirely unaware of the devilish part being enacted by a gang of toughs to injure him, if possible, in Oakland. The whole plot was investigated by one of the daily papers in Los Angeles, and exposed at once. I take the liberty to write this as a friend both of Mr. Phillips and of "The Pacific." Many who are unacquainted with the editor of the "Voice" will believe this report, because they saw it in "The Pacific." "The Pacific," I know,

will be more than glad to correct such an evil and absolutely false report.

Los Angeles, July 3, 1904.

Frank S. Forbes,
Eastside Congregational Church.

Church News.

California.

Hydesville and Rohnerville.—The work at these two points is in a good condition. The congregations are large, and the Sunday-schools are increasing in spiritual power. At Hydesville, the recent offering for the Sunday-school and publishing society amounted to $820.

Los Angeles, Eastside Church.—July 3d there were fifteen received into the church, all adults, except three. The young people aid the pastor in the evening services during July and August. The first half hour the young people have the entire charge of the meeting, with choir and orchestra.

Alturas.—Rev. W. R. Bair's last Sunday in Alturas was a good day. It was Sacramental day. Two were baptized and received into the church on confession, and one child was baptized. In the evening, the K. of P. and G. A. R. marched to the church in a body, to hear the pastor's farewell address. The church and church parlor were filled. After the service, the entire congregation filed past the pulpit, to shake the hand of the retiring pastor. Let some young man go into the above field, and he will find a magnanimous people and a good field, where the opportunity is open for a glorious work.

Los Angeles.—The First church, Los Angeles, devoted Sunday, the 3d, both morning and evening, to songs, sermons, and other features appropriate to "Independence Sunday.' In the morning, Dr. Warren F. Day spoke on "The Backbone of Our Republic," and in the evening on "Why I Am Glad That I Am a Citizen of This Republic." On the last Sunday in June, Dr. Day exchanged with Rev. Edward F. Goff of Riverside. Rev. William Horace Day and wife are still in the East, where, among other enjoyable things, besides supplying several pulpits, Mr. Day joined in the fifteenth reunion of his class at Amherst. He expects to return in time to resume his pulpit work on the first Sunday in August.

Petaluma.—The Lord's Supper was celebrated Sunday, July the 3d, and two were received into fellowship, one on confession of faith and one by letter. The pastor, the Rev. Samuel C. Patterson, left Tuesday for the East, where he will visit his old home and many of the principal cities, returning by the way of St. Louis. The Rev. Carl E. Sinclair will supply the pulpit during his absence. It is expected that the new pipe-organ will be installed when the pastor returns. Its cost is $3,500, it has the tubular pneumatic action and the latest improvements, and is being built by the Los Angeles Art Organ Company. The condition of this church is good and the outlook hopeful, for which all concerned are thankful to God.

Pasadena, First.—The cornerstone of the new church was laid June 18, with simple, appropriate services. The Woman's Church Aid held a rousing all-day meeting last week, to which the gentlemen were invited, to celebrate the raising of their $1,000 pledge to the building fund. The Y. P. S. C. E. has also just held a jubilee over the raising of the first half of their pledge, $500 still remaining to be raised during the coming six months. To both these societies, the task seemed an almost impossible one at the beginning, but prayer, patience, and persevering effort have triumphed. The disadvantages and the expense of worshiping in a hall, coupled with other exceptional circumstances, have led the church to vote to suspend services during the pastor's two months' absence, looking forward to rallying in the new church the first Sunday in October. Dr. Meredith will give a course of lectures at the summer school at Berkeley. Three persons were received by letter last Sunday.

Washington.

Snohomish.—Rev. Wm. Worthington was ordained to the Gospel ministry June 28, 1904, by the Congregational church of Sonohomish, assisted by an ecclesiastical council, of which Rev. C. E. Newberry was moderator, and Rev. M. W. Morse was scribe; sermon by Rev. Wm. Orr Wark; other parts by Rev. W. E. Rigby, Mr. James Lynch, Rev. E. C. Newberry, Rev. C. W. Bushnell, Rev. R. H. Parker, and Rev. M. W. Morse.

Notes and Personals.

The Rev. F. E. Knopf of Cheyenne will occupy the pulpit of the First church of Oakland July 10 and 17.

The Rev. B. F. Sargent has presented his resignation as pastor of the North Berkeley church, the resignation to take effect three months hence. Mr. Sargent has labored faithfully and successfully in this pastorate for five years, and will leave the church in good condition. During those five years 108 persons have been received to membership, nearly half of whom have united on confession of faith; a debt of $500 has been paid, and substantial improvements have been made on the church property. Recently, between $1,500 and $1,600 were raised in cash and pledges toward a proposed addition to the building. In addition to the meeting of its current expenses and these sums for improvement, etc., the North Berkeley church has contributed for benevolence during this pastorate $1,287. When presenting his resignation, Sunday morning, Mr. Sargent expressed belief in a bright future for the church, and urged them to allow no delay in carrying out the plans for an enlargement of the house of worship. Mr. Sargent has made no announcement as to his intentions when he shall have laid down the work at North Berkeley, but it will be the hope of all who have come to know him during his years in California that he will remain in the state, for the work that he does is always an abiding one.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Southern Branch.

"Enlargement" is the word that comes to us from China. Miss Hartwell, who has been our correspondent there, has spent the last year in this country, and we rejoice in the renewed health and strength that have come to her. Her voice and pen have been busy in work for her beloved China. Through her earnest appeals, the sum for the greatly needed new Woman's Hospital at Foochow has been secured, and the support of a new missionary for our station classes at

Pagoda Anchorage has been assumed. Who of our young ladies will take up this promising work?

Miss Hartwell writes, "Do not forget to pray that this most urgent need for Pagoda Anchorage stations, a new missionary to take charge of this work may be sent very soon."

Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 17.

Topic: The World's Gain Through Universal Peace. Psalm xl: 9-11; Isa. ii: 2-4.

If war was made to cease unto the ends of the earth the world's gain would be enormous. War is a fearful evil. Doubtless it has its far-off uses. Jesus himself once said, "Ye that have swords, prepare to take them now." Surely it is better than a "false peace," yet it is a dread instrument, even of justice. In view of the prophet's vision of universal peace and the glory of such a hope, there seems to be no fact more appalling than the spirit of war which after nearly two thousand years of Christian history still rages in the heart of humanity.

Whether man was created from organized dust or unorganized there is little doubt that he has inherited from some ancestry, bestial or other, instincts and appetites of the brute. The ape and the tiger are in him and they seem hard to die. He is a destroyer by nature as well as a wearer of the divine likeness and his thirst for blood seems never yet to have been quenched.

It is more than twenty-six centuries (according to Ussher) since Isaiah prophesied that swords would be beaten into plowshares, spears into pruning hooks, that nation should not lift up sword against nation, neither should they learn war any more, and yet the strife between men endures.

After the Napoleonic wars it was hoped that the world had experienced enough of war and would gladly settle down to the employments of peace; yet, since then we have had the Crimean war, the Franco-Italian war with Austria, the Prussian and Austrian war, the American Civil War, the Franco-Prussian war, the Boer war, the Spanish-American war and now the war between Russia and Japan. It seems that the time when the dove shall rest upon the cannon's mouth is still far distant.

At the same time there are many signs that point to the rapid growth of peace sentiments throughout the world. Rapid transit by means of steam and electricity is bringing the nations in elbow touch and a notion of human solidarity is gaining ground. The Christian principle of the kinship of the race and the brotherhood of man is making rapid strides toward realization. The Hague Tribunal is a powerful fact and there are signs that its influence is widening and deepening; and the International Advisory Congress, another step in advance, is in full sight. Then there is in our own country that splendid Mohonk Conference in the Shawangunks of New York with annual sessions, each marking the development of peace sentiments far and wide. The peace bells are ringing from myriads of church towers agirt the globe and men are seeing from afar, and not so far afield as once, the dawning of the era of concord and good will.

The advantages of peace are evident and multiform. The material gains would be incalculable. A few years ago it was estimated that the war debts of the world amounted to twenty-one thousand millions of dollars and the industries of the world were taxed to pay it. If the amount spent in wars of ambition alone, saying nothing about just and seemingly necessary wars during the last fifty years, had been applied to the development of useful and inventive arts the comforts of the race would be much greater today. War is a waste of wealth and treasure, while peace is a great conservator of both.

There would be a great saving of strong and efficient manhood. War robs the land of its most virile stock. Only the strongest and stoutest can endure the strain of marches and battles. The best and bravest are shot in battle. Thus the world is being constantly despoiled of its brain and brawn. If Malthus is right that wars are needed to keep down over population, which seems but an ape and tiger law, peace seems to be more needed to preserve the vigor of the race.

Ideals would be nobler in their range if the destructive practices of war were abolished or curtailed. As it is conceded to be difficult to live in high altitudes of thought and imagination while indulging in the practices of sin, so it is impracticable to seek the sweet blessings of peace while occupied in the employments of war. We are apt to be molded by national ideas and patriotic sentiments, and if such be belligerent and expansive the nobler spirit of brotherhood must inevitably be discredited. Undoubtedly "war is better than a false peace," but a true peace is assuredly better than a false war. All wars of conquest without regard to principles of humanity are false wars. When Christianity becomes the pregnant principle among men there will be found better ways of adjusting national differences than to fight over them.

There is a gain to the pursuer of peace ideals that is worth while. Christ said, "Blessed are the peacemakers for they shall be called the children of God." The conquests of peace are far more glorious than those of war. One of the things that we are sure of as absolutely right is an effort to bring together two who are at odds. Jonathan's name is forever luminous because he sought to reconcile David and Saul. Christ died the just for the unjust that he might bring men to God. And he has given unto us the "ministry of reconciliation." All this is peace endeavor. So is all evangelism. The soul is at war with God. Salvation is the making of peace. Man is at war with his true self. Holiness is the achievement of peace. The Master of us all was the Prince of Peace. The angel's song was an evangel of peace. The nations would better turn the angel side and not the animal one toward the other. It would be better to

> Move upward, working out the beast
> And let the tiger die.

The ultimate goal of progress is peace. Some day "The wolf also shall dwell with he lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together, and a little child shall lead them." Some day "The Golden Rule of Christ will bring the Golden Age of man." Lord hasten the day!

Life must always be a compromise between the commonplace and the ideal, the one abating nothing of its demands, and the other accommodating itself to whatever is practicable and real.

Sunday-School Lesson.

Lesson III. July 17.

Asa's Good Reign. 2 Chron. xiv:1-12.

Golden Text: Help us, O Lord our God; for we rest on thee (II Chron. xiv: 11).

DAILY HOME READINGS.

M. Asa's Good Reign (II Chron. xiv: 1-12).
T. Accepting Good Advice ((II Chron. xv: 1-9).
W. The Covenant (II Chron. xv: 10-19).
T. Forgetting God (II Chron. xvi: 1-9).
F. Confidence in God (Ps. 20).
S. Joyful Trust (Isa. 12).
S. Hezekiah's Prayer (II Kings xix: 8-19).

INTRODUCTORY.

Once in a while it happens that a son is better than his father, but not often. Rehoboam's conduct was duplicated by that of Abijah, who "walked in all the sins of his father, and his heart was not perfect with Jehovah his God." Apart from his wickeness, the principal event in the reign of Abijah was his successful war against Jeroboam, king of Israel.

EXPOSITORY.

Vs. 1-5. Asa was an improvement on his father,—an exception to the rule. Forty-one years did he reign in Judah. During that time he saw seven different kings mount the throne of Israel. The events narrated in this lesson cover a period of about fifteen years. The "quietness" mentioned is supposed to have included the first ten years of Asa's reign.

Asa had a great task before him. Although the native tribes had been practically exterminated when the Hebrew people conquered Palestine, yet many pagan communities remained, carrying on their heathen rites and customs. Moreover, Solomon had given a sanction to idolatry, through the influence of his many pagan wives. Nor did it require much encouragement for the Jewish people to fall into the worship of idols, for from the days of Egpytian bondage the tendency had been there, manifesting ever and anon, according to circumstances. The widespread notion that Jehovah's presence was localized had much to do with the establishment of idolatrous institutions. The worship of nature, substituted for the worship of nature's God, had likewise been responsible for the making of certain kinds of deities, such as stone pillars, representing power, and groves of trees, representing, like the bullock, a sort of creative force. With the utmost discrimination, Asa destroyed everything that was idolatrous and pernicious, not only in the cities of Judah, but in the communities of foreigners. Like David, his ancestor, "he did that which was good and right in the eyes of the Lord his God."

Vs. 6-12. To strengthen his kingdom against the encroachments of his enemies, especially the Israelites. Asa found it expedient to fortify a few important cities. There was a constant peril, yet Asa depended much upon the power of God.

In the battle against Zera, where the odds against him were so great, this good king put his cause almost entirely in divine keeping. He had done his best to carry out Jehovah's instructions, and therefore depended for success upon Jehovah's power.

SUGGESTIVE.

1. It is the duty of those in authority to put down national iniquities.

2. Asa made a thorough preparation for the battle, then trusted God for the outcome.

3. In all the history of the Hebrew people, God never deserted them while they remained true to him. But when they forsook him, they were left to fight their own battles.

Fourth of July Picnic.

Alice May Douglas.

The boys' class had finished their lessons, and were now talking about something else. In fact, the boys' class had a great reputation for talking about something else besides the lesson, and so long as what they talked of was nothing really out of the way, Mr. Lunt, the young man who taught their class, knowing that boys would be boys, thought it was no use to try to make old men out of them.

Jack seemed to have the most to say—Jack, who sat at the farthest end of the special room in which the class met; for, while there were not rooms enough for all the classes, it had been unanimously agreed upon by the School Board that, next to the primary class, "that class" should have a room by itself, in order to give the rest of the school a little peace, if for no other reason.

"I saw you yesterday, Mr. Lunt, when I was out on my bike," said Jack, abruptly.

"Yes; I was out to Meadowbrook, to see about starting a Sunday-school there," replied the teacher, frankly. "There hasn't been a Sunday-school in the place for years, and I could not seem to get the parents interested in sending their children to the schoolhouse this afternon; so I have given up going there. I'm sorry, for it will be a pleasant afternoon, and the walking is good."

"'Pears to me," put in Kite Smith—the freckled-faced fellow, whose real name was Jamie—"pears to me that I'd be interesting the kids, and let the parents alone." Kite made this remark in an undertone, not thinking that Mr. Lunt would hear it; but Mr. Lunt did hear it, and answered pleasantly, "Then suppose you try your hand with the country boys."

"All right," answered Kite; "but the rest of the fellows will have to help me out."

"'Course we will," exclaimed Tim. "Didn't you know how good we are at forming Sunday-schools?"

"I thought that you were the greatest in getting up Fourth of July picnics," exclaimed Jack, with a mischievous nudge at Tim.

"'Spects I am," assented Tim, with a comical nod; "and long's I'm the one to choose a place for our Fourth picnic, Ill take you out to Meadowbrook, and invite those fellows there to come too, and then Mr. Lunt can tell 'em what he wants of 'em."

"And don't leave out the girls," suggested Kite, with a grin.

"You'd better believe I won't," answered Tim.

"But how can we get word to the chaps?" asked Jack.

"Put a notice up in the store," said Tim. "I've been in the country lots, and know how things are done there. Don't you think that would work well, Mr. Lunt?"

"You boys must do your own planning," said the teacher. "You remember that I told you that you must get up the Fourth picnic yourselves, if you wanted it, and you must do the same with your Sunday-school."

And their own planning the boys did do, and they did it well. The next day the whole dozen of them, as well as some of their sisters, took a spin on their wheels to Meadowbrook. They went at once to the country store, which was quite a curiosity to some of them, owing to the miscellaneous character of the goods it offered for sale. After telling their errand to the proprietor, they obtained his permission to fasten to the wall near the "Post-office," which was in the store, this notice:

"There will be a picnic in Freemont's Grove on the Fourth, given by a boys' boys and girls of Meadowbrook are invited to be present. Ice cream and cake and firecrackers will be served free to all who come."

And did that notice bring the boys and girls? Well, I should say it did; and they all came loaded down with picnic baskets, each of which seemed large enough to supply dinner for a whole family. Some arrived in farm-wagons, but most of them walked. O yes, there were boys and girls by the dozen, to say nothing of the fathers, mothers and babies, who were thrown in!

It was very evident that some of these young people had been to the grove a few days previous, for new swings had been put up—the old-fashioned rope swings, suspended from the strong branches of the oaks—and new seats had been put here and there—rough ones, to be sure, but just as comfortable to sit upon.

And that was a picnic, you may be sure! It took the two sets of children no time at all to become acquainted; and what a fine time they did have, playing all the games that were known to both city and country.

And the lunch! That was spread upon

a long table, made of rough, pine boards, with brown paper for a covering; and how the eyes of the hungry city children broadened when they saw the nice things that the country children had brought—the buckwheat cakes, the strawberries, the cream, the wild honey, and the maple syrup; and how the eyes of the hungry country children broadened when they saw the nice things that the city children had brought—the cakes and candies and nuts, and best of all, the ice cream!

Of course, the firecrackers formed no small part of the celebration. They were indeed free to all, and the lads and lassies of Meadowbrook had never before dreamed of having so many as were now theirs for the asking.

After dinner, Mr. Lunt clapped his hands to secure a moment of quiet, as he had an important announcement to make. It was this:

"I have always been taught since I was a boy that it is not well to exercise too much after eating a hearty meal—and if a hearty meal ever was eaten, I think that it has been at this time and place—so I propose that we all leave the table and march, two by two, into the schoolhouse, where I will tell you the object of this picnic."

So two by two into the schoolhouse the company marched, singing "We're marching to Zion" as they went. The country children took their own seats, and the city children found seats wherever they could, and looked out of curiosity, for they had never before been in a rural schoolroom, and this one they considered very attractive, it was so simple and neat, and it was so pleasant to look through the windows up to the blue sky and the high branches of the trees.

Then Mr. Lunt told how the boys had come here to see if they could not open a way for a Sunday-school, and he asked all the country children who would be willing to come to that place upon the following Sabbath, provided he would come out to found a Sunday-school to raise their hands; and you may be sure that all did so.

Then, to show them what a Sunday-school would be, Mr. Lunt gave them a little talk, and the company sang several gospel hymns, and repeated in concert the Lord's Prayer.

When Sunday came all were there, just as they had promised to be. A Sunday-school was organized, and has been kept up ever since. The boys' class in the city seemed to consider this their school, and each brings an extra offering each Sabbath, which goes to help run the rural school.

Thus this Fourth of July had proved to be one that paid well.—Western Christian Advocate.

Religion in the Face.

A beautiful story is told of a young lady missionary in Japan whose peaceful face witnessed for Jesus.

Miss B—— was traveling by steamer from one Japanese port to another. On the same boat was a Japnese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B—— sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but said to himself, "It must be she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B—— as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Savior whose gift is peace.

Does your face and mine bear testimony that we have "been with Jesus?"—Western Christian Advocate.

Be True to Duty and to Truth.

To be true-hearted is one of the greatest characteristics of exalted being. Shakespeare spoke well when, in Hamlet, he said:

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

He who is true to himself will be true to both truth and duty. This will be the habit of his life. He will not waste time by waiting for an opportunity to discharge some great obligation, but he will be true to and faithful in the discharge of the little obligations of every-day life. It is in this way that the battle of life is fought and the final victory is won.

Our divine Lord says, "Be thou faithful (true) until death, and I will give thee a crown of life." To be true to one's self, in the real meaning of that expression, is to be true to every duty, and to all with whom we have to do. No man can be false to his neighbor and still be true to himself. It is impossible.

Boy Is Preacher's Help.

Mayor Weaver, who was the principal speaker at the silver anniversary of the Rev. J. B. G. Pidge, who celebrated his twenty-fifth year as pastor of the Fourth Baptist Church on Tuesday night, told a story about a clergyman who possessed the unhappy faculty of preaching a long and wearisome sermon.

"During one of these tiresome sermons," said the Mayor, "the minister suddenly looked up and beheld a small boy in the gallery throwing chestnuts at the worshipers in the auditorium. He was about to rebuke the sacrilegious youngster when that worthy anticipated what was to come by shouting out:

"Don't mind me, sir. Go right on with your preaching. I'll keep 'em awake with these chestnuts!"—Philadelphia Press.

The Christian City.

"As once toward Heaven my face was set,
I came unto a place where two ways met.
One led to Paradise, and one away;
And fearful of myself lest I should stray,
I paused that I might know which was the way
Wherein I ought to go.
The first was one my weary eyes to please,
Winding along thro' pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to Heaven,'
I cried, in joyous mood.

'Yon rugged one, so rough for weary feet,
The foot-path of the world's too busy street,
Can never be the narrow way of life,'
But at that moment I thereon espied
A foot-print bearing trace of having bled,
And knew it for the Christ's, so bowed my head,
And followed where He led."

And after all, these were his two last charges to his friends: "Go ye into the city"; "Tarry ye in the city."

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A Prayer.

Warm my cold heart, Lord, I beseech thee. Take away all that hinders me from giving myself to thee. Mould me according to thine own image. Give me grace to obey thee in all things, and ever to follow thy gracious leading. Make me this day to be kind to my fellow men, to be gentle and unselfish, careful to hurt no one by word or deed, but anxious to do good to all, and to make others happy. O Lord, forgive the sins of my temper. Pardon all my hasty and unchristian thoughts. Make me watchful, that I offend not with my tongue. Give me a meek and loving spirit, which is in thy sight of great price. I would not live unto myself, but unto thee. Keep me from sin this day, and all that may offend thee, for Jesus Christ's sake. Amen.—Ashton Oxenden.

The Cross a Daily Burden.

If I understand the teaching of the New Testament correctely, the follower of Jesus must take up his cross daily. The chief obstacle to the accomplishment of the church's great mission is that we have not yet come under Christ's law of disinterested love and unselfish service. Love loves a hard task. It gives all it has and longs for more to give. He is not rich who lays up much, but he only who lays out much. We are willing enough that Christ should have been crucified for us, but we are angered at the thought of being crucified for him. Some people's religion is for the most part made up of fluent talk. One generous act is worth a whole ton of tall talk. The Christian is to be rich in good works, not in order to be saved, but because he is saved.—Madison C. Peters.

There are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch in any business, however lucrative, or any speculation however attractive, or any social circles however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without him "no man can keep alive his own soul."—Theodore L. Cuyler, D.D.

Inward Fire of Religion.

There is a fire of love within the soul which is its motive power. This has been kindled by God himself, and by him is continually kept alive. Yet we ourselves must labor to supply it with fuel. By the truth of God, by meditation on his love, by the constant exercise of godliness, by diligence in the use of all the means of grace, we must keep this fire burning. As the furnaces of a steam vessel are constantly fanned by currents of air supplied from above, so we must fan this inward fire of religion by the breath of prayer. The fuel will only stifle the furnace if there is no draught. And the means of grace and Christian doctrine will be of no service to us unless by earnest prayer the flame of this love fastens upon them and vitalizes them. There may be much theology and no godliness. Only when knowledge ascends to him does it augment the motive force of the soul.—Newman Hall.

A Sea Captain's Prayer.

There may have been prouder men in England than William Russell on the first of July, 1881, but I doubt it exceedingly, for he had been appointed master of the Just-built Titan, grandest of all the grand sailing ships owned by the firm he had served so gladly during the last eventful twelve years. He dropped on his knees and murmured: "Thank you, dear Father, thank you with all my soul! You've given me this heart's desire; give me, too, the manliness to fill this manly office as you would have it filled; to be, in spite of my youth, a father under your guidance to my men, and grant that the Titan may be a good ship, well manned, and successful in every way, because you are in supreme command."—F. T. Bullen.

Everyday Saints.

"Dearly Beloved," says Mr. Bob Burdette, "don't try to be heroes. Don't aim to be wingless saints. Don't aspire to the distinction of martyrdom. Try to be good, everyday, honest Christian men and women, and see if you have not your hands full. Don't waste your time time lion hunting; the lions never hurt anybody; but 'take up the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.' "—Selected.

Courage Succeeds.

Men without courage constitute the weak set in every community. It is the strong, courageous men everywhere that succeed. The strength of a nation is not in the number of its inhabitants, but the proportion of its men and women who dare to think and have the courage of their convictions.—Rev. W. M. Martin.

Do Christian people ever grow anxious when they reflect how large a portion of the nation's revenue is derived from articles not only that could be dispensed with, but that it might be wise to dispense with? Do Christian people never grow anxious as to the future of the nation and the church when they think of the vast amount of poverty and crime, of shame and misery, of blood and tears, of ungodliness and wrong purchased by our fellow-countrymen and women with these millions of money—the price of a nation's guilt and degradation, and remember that there is A JUST GOD?

Do you "believe in God the Father all-Mighty" when you are in trouble? * * * He who is a Spirit can protect us from evil spirits; he who is mysterious rescue us from mysterious dangers.—C. H. Spurgeon.

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There is nothing cheap in the realm of grace; while the gifts of God are "gifts," he who would appropriate them must pay a high price for them. This is the strange pardox of the inner life, yet those who have reached to any height in it, are ready to say that the cost of things is high. It is not a strange law, this; it is the law that rules in the realm of love, which is the realm of real life—all other life is "existence," merely.

The law of love is the law of giving—giving to the utmost of life, and when the heart has given to the full, poured out itself upon the object of its love, its richest gain is realized.

What a willingness to live cheaply in the realm of the spiritual life! My heart, be suspicious of thy condition, when it costs thee little to live! Thou hast thy life truly in the hour that thou layest it down; his is the highest price of spiritual attainment—for then art thou like unto thy Lord.—Baptist Union.

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